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v. 24
no. 16

El Palacio

VOL. XXIV. APRIL 21, 1928. NO. 16.

BASKET CEREMONY, SANTA CLARA

NOTES ON NEW MEXICAN SPANISH

By Cecil V. Romero

Students and teachers of Spanish in New Mexico have long been aware of a notable discrepancy between the Spanish of their textbooks and that heard in everyday, practical use among the native Spanish people of the state. It has been the practice of the teachers, when confronted with this situation, to insist—too often blindly—on the authority of the textbooks and to dismiss the Spanish of New Mexico as incorrect and corrupted through ignorance and illiteracy.

It must be admitted that for the purposes for which Spanish is taught in our schools and colleges, the modern Spanish of the textbooks is, of course, the obvious choice.

But the Spanish of New Mexico should not be dismissed superciliously as incorrect or uncouth. It is neither. It merely belongs to another age. We have only to isolate some of the specific instances where the two versions differ to realize how true this is.

We can take as our first instance the case of the aspirated initial "h," which is one of the most striking characteristics of New Mexican Spanish. Any textbook will tell you that the "h" in Spanish is invariably silent. And so it is outside of New Mexico. In certain parts of northern Mexico the initial "h" is treated as an aspirate in a few isolated instances, but not as a general rule. In New Mexico, however, the initial "h" in all such words as "hallar," "huir," "hoyo," "hijo," "hiel," "hondo," etc., is always treated as a pure aspirate. An explanation of this peculiarity is to be found in the following note

by Professor J. D. M. Ford, of Harvard, taken from a school edition of "Don Quixote:" "Latin initial 'f' became in Spanish a pure aspirate, with a value like that of the English 'h' (in hand, etc.). In older Spanish, however, the 'f' was still retained conventionally as a spelling for the new sound. Although the 'h' is now written in Castilian in such cases, the sound has, of course, disappeared." In other words, this pronunciation that we hear in New Mexico today, although it has long since been obsolete elsewhere, is, in reality, traceable back to the very birth of Spanish as a language. It is the pronunciation indicated by the initial "f" that we find in very old Spanish writings. This was the form still in common use in the times of Columbus, and we find it all through his writings. Its obsolescence, however, probably dates from the century immediately following, for in "Don Quixote" we find it used only where Cervantes wants to give to the discourses of his knight an archaic, "old-fashioned" dignity. In his own narrative part, with a few exceptions, the "h" has already taken the place of the "f." If the usage had already been, or was being, discontinued by scholars in Cervantes' time, we can suppose that it was still being used by simpler folks, who are always slower in giving up the old forms. Such an assumption is necessary to explain how the usage was brought to New Mexico, as we know the Conquistadores to have been practically contemporaries of Cervantes.

Another instance of this obsolete character of the Spanish of New Mexico is the use of the archaic inflectional forms of several verbs. Most notable, because most common, is the case of "ver." In the first and third persons singular of the past tense, instead of "ví" and vió," the New Mexicans use "vide" and "vido."

One can not help but feel a certain thrill to hear in popular use in this twentieth century these forms that are very clearly relics of Latin. If we search for their antecedents we find, as in the case of the aspirated "h," that they have been obsolete since about the middle of the seventeenth century. They also were used by Columbus, as may be seen—to cite but one instance—from the following passage taken from the entry corresponding to December 14th in the Log of his first trip: ". . . llegó a la Isla de la Tortuga y vido una punta della que llamó Punta Pierna . . . " We also find these forms used exclusively in the old Spanish play of "Calixto y Melibea," published in 1499. It may be said in passing that this play, which is being distributed by the Hispanic Society to Carnegie Libraries throughout the country, is especially useful in reaching a proper appreciation of the Spanish of New Mexico. It can not be recommended as edifying, for it calls a spade a damn shovel with a frankness that would make some of our modern bad boys blush, but its quaint old Spanish bears a most significant resemblance to the Spanish of New Mexico. By the time of Cervantes, returning to our subject, we find that these old forms of "vide" and "vido" had, like the aspirated "h," become obsolete, for we find no trace of them in "Don Quixote," the modern forms of "ví" and "vió" having already taken their place.

Another verb whose archaic conjugations are used in New Mexico is "traer." In the past tense, instead of "traje," "trajo," etc., the forms "truje," trujo," etc., are used. These forms, however, are sometimes still heard even outside of New Mexico. In Cuba their use is taken as a sign of illiteracy or a poor education, although they are found in practically all the Spanish classics including Cervantes. In the imperfect tense of the verb, how-

ever, the New Mexicans use a form which is exclusively their own and can properly be taken as a corruption due to the centuries during which the written word was scarcely seen in New Mexico. "Traer" is a verb of the second conjugation, and its imperfect tenses are, therefore, "traía," "traíamos," etc. In New Mexico, however, the first conjugation terminations are used on this second conjugation verb, making "traiba," "traibamos," etc. These forms, in universal use in New Mexico, may show an ignorance of the rules, but no lack of imagination.

Besides old verbal forms, one also hears in New Mexico the archaic forms of many common, individual words, such as "cuasi" for "casi," "apriesa" for "aprisa," "asina" for "asi" and a few others. The first, like the aspirated "h" and the latinized inflections of "ver," is plainly a relic of Latin. It was used by Columbus, and although Cervantes used the modern form of "casi," we can judge that the old form remained in popular use for some time after him, as we find it again in the works of Fernández de Moratin, of about 1780. "Apriesa," like "truje," is still used to some extent outside of New Mexico, but like it, is supposed to be a mark of little learning, although it is to be found in Cervantes. "Asina" is a rather unimportant variant of "asi."

The above are some of the distinctive peculiarities of the Spanish of New Mexico that you can put your finger on. There is, besides, a general complexion about the language that, while less palpable, is equally significant of the period to which this old Spanish belongs. Together they establish it as a unique relic of the late sixteenth and early seventeenth centuries—an age so remote and so different that we can hardly realize its direct relation to our history.

If properly studied, I believe this old language of New Mexico, besides proclaiming the period from which it is derived, would also reveal the province of Spain that it came from. The absence of the Castilian lisping of "c" and "z" eliminates Castile as the province of origin. I have noticed a quite general use of "curre" instead of "corre," which is commonly taken to be a "gallegada," or a usage from the northwest of Spain, but can find no other evidence pointing in the direction of that region. In all likelihood, a competent study would probably show Andalusia to have been the source of this Spanish.

Sprinkled through the old Spanish one hears quite a few words obviously of Aztec origin. They are not important quantitatively, but they supplement the historical significance of the old Spanish. They represent the Mexican phase of the Conquest.

When we come to look for some purely New Mexican characteristic in the language, something to represent the final, New Mexican phase of the Conquest, we are rather surprised with our results. So far, I have been able to find only one word in common use among the native Spanish people of the state that seems to be of purely New Mexican origin, although even that is not certain. The word "puya" is used in New Mexico to mean a barb or a thorn, or, figuratively, a "dig" in conversation, as in the phrase "Me echó puyas." It may be that this word is merely a corruption of the correct Spanish word "púa" of the same meaning. On the other hand, it may be explained by the following passage from "The Land of Poco Tiempo," by Charles F. Lummis: "The Tanos Indians, whose pueblos then occupied the country about Galisteo . . . were called by a name based on the method of their penance. This name, in the Queres tongue was Poo-ya-tye, from Poo-ya, a thorn."

The influence of New Mexico is noticeable, not in new and distinctive contributions to the old language, but in its perfect preservation. Nothing but New Mexico's isolated position, that effectively limited contact and intercourse with the outside world to an almost negligible minimum, could have brought the old Spanish of the Conquistadores practically unchanged through three hundred years, and that remains the one unique, peculiarly New Mexican feature of the language.

In studying this old Spanish of New Mexico it is necessary now to make allowances for the growing number of Americanisms that are finding their way into the language. They mar the antique beauty of the old Spanish, and they probably foreshadow its eventual disappearance. But for the present one may still find in the old language a refreshing breath of romance, as well as a new viewpoint on an important phase of our history.

AN ADDITIONAL NOTE ON "RECORDS OF THE PAST IN ARIZONA"

On pages 533-536 of the June 18 (1927) issue of *El Palacio* the writer described certain records of the past in Arizona. Among those mentioned were certain records in the vicinity of sheep Springs, in a side canyon of Steamboat Canyon, near Steamboat store, Steamboat, Arizona. The writer visited those springs the latter part of August (1927) and his additional findings are here recorded:

Steamboat store is at the west point of a long mesa-

ridge north of the road, on the north side of Steamboat canyon. Around this ridge to the northward a narrow, high canyon-walled cañada wedges back between this mesa-ridge and the next mesa-ridge to the northward for a distance of probably three-quarters of a mile. This cañada is very narrow all the way up to its head, usually being less than three hundred feet in width. Its flanks are studded with fallen rock-blocks, each often exceeding a modern house in size, or are sheer straight-up-and-down walls with smooth faces. At the head of this cañada are Fish Springs, really a rather large seep at the base of the Dakota formation of the Cretaceous, which is trenched and pooled so that considerable water is collected for the use of the Indians and white traders.

It is about and over these springs that the chiseled records are cut in the rock face. Right over the springs the chiseled hand of an Indian is clasping the hand of a white man in a friendly grip. Near this there is a chiseled flag containing twenty-six stars, all the stars the space would hold, and below this and the hand-clasping scene is the inscription, "Colyer, 1869," probably the name of the man who made the drawing and the date he made it. Near this on the rock walls and on the sides of fallen boulders are many other inscriptions, some of which are: "Vet. WN (probably Wm.) H. H. Terry, Nov. 1870; H. Wil—Nov. 15, 1866, Company—Troop H. 5, Syracuse, New York; J. T. Duffy, 1853" (at another place nearby this man's name is agent incised, "J. T. Duffy, C. K. B. W. F."); "George L. Filbin, Kewosha (or Kenosha), Wisc., Nov. 16, 1866, Troop H "5" U. S.; R. Payne, Dayton, O., 1866."

There are many more names on the rocks and the mesa face thereabouts, but a furious cloudburst drove

myself and my Navajo guide, John Curley, from the cañada and I never had a chance to return to it again.

ALBERT B. REAGAN

ORIENTAL ARCHAEOLOGY

STORY OF THE HITTITES

Professor John Garstang, director of the British School of Archaeology in Jerusalem, and organizer and director of the Department of Antiquities for Palestine and Trans-Jordan, who recently lectured in Santa Fe, spoke Tuesday, April 3, in the Nichols Building for Chemistry at the New York University Heights' Campus, concerning "The Forgotten Empire of the Hittites." This lecture was under the auspices of the Archaeological Institute of America Norton Lectureships. Professor Garstang explained that the role of the Hittites in history was that of the guardians of young Europe; in social organization, political ideals, respect for law and order, status of woman, and, in a historical sense, their civilization was European rather than oriental. In proving this theory, Professor Garstang said in part: " 'The Hittites' as a subject of enquiry are relatively young. They are mentioned in the Old Testament in two aspects: As among the settled populations of Palestine in the time of the patriarchs and as redoubtable warriors, 'Kings of the Hittites' or individuals in the chronicles of the Kings. They are mentioned frequently in records of the Egyptian Pharaohs from the fifteenth century B. C. to the time of Ramses the Great, early thirteenth century; generally as rivals for the possession of Syria. In broad outline Syria belonged to the Egyptian Empire in the

fifteenth century, was wrested by the Hittites in the fourteenth century, and was recovered in part. The long warfare culminated in a great battle fought by Ramses the II against the Hittite confederated about B. C. 1288. A treaty of peace was signed 12 years later. The battle was fought at Kadesh on the Orontes, and incidents of it, vaunting the valor of the Pharaoh, form a favorite theme of temple decoration in Nile cities. In these scenes may be recognized heterogenous elements, Syrian, Mongoloid and proto-Creek, suggesting a wide range of Hittite authority. The tendency of research in the last century was towards north Syria. Certain hieroglyphic inscriptions found on the Orontes in north Syria were peculiar and distinctive, compared in particular with the inscription on the 'Sesostois' of Herodotus overlooking Ephesus, later found not to be Egyptian but in same script as those of Hamath. The 'Sesostois' adds further criteria of dress and arms. Comparing these with numerous monuments of the interior of Asia Minor, led scholars to formulate a farsighted theory of the Forgotten Empire, that of the Hittites, who ruled over Asia Minor and from there descended into Syria to battle with the Pharaohs. Nature and disposition of the monuments shows them almost exclusively on the plateau. The Chief City ruins, however, are in the north east within the circuit of the Halys River at Bohaz-Kelli. They consist of two features, a Sanctuary of the Mother Goddess of Earth, sculptures which show a cult essentially the same as that of the north American Indians, with Sky God, Serpent and Eagle Symbols, and Dancing; and a great City (Pteria of Herodotus). Indications are that this was the Hittites Capital. Excavations in a palace at Boghaz-Kelli for the German Orient Society recovered thousands of tablets. They were of baked

clay inscribed by letters, treatises, official documents and state archives. A number were in Semetic, and proved to be contemporary and parallel with the Tell El Amarna letters, and to give Hittite version of known events in Syria, as well as international correspondence with Egypt, Babylonia and Mesopotamia, and a number of treaties. The majority of the texts were not Semetic; following clue to their origin it was found they had a definite kinship with Old Latin. This demonstration became available only recently. Now a whole group of German scholars are carrying on the publication, study and translation with commendable care and scholarship. Examination of about 260 documents, out of more than 1200, already provides the outlines of history for more than 1000 years previous to 1200 B. C., from ruin of Babylon to the fall of Troy. The last two centuries are replete with detail from the semetic documents and Egyptian sources."

CLASSIC ARCHAEOLOGY

Riddle of the Etruscans

Of the many as yet unsolved problems of antiquity, perhaps that of the whence, the how, and the whither of the Etruscans is as troublesome and as hard as any. The Etruscan sphynx has not spoken yet, but it is clearly nearer every day to breaking its millenial silence. In view of the fact that the first international meeting of the Congress of Etruscologists is to be held within a few days in Florence, Italy, where the great Etruscan museum is, it is well worth glancing at some of the things which have been done these past few years. Archaeological journals in Italy, Germany, France, and

EL PALACIO

VOL. XXIV. APRIL 21, 1928. No. 16.

PAUL A. F. WALTER, Editor.

Published by the School of American Research, the University of New Mexico and the Museum of New Mexico.

A Weekly Review of the Arts and Sciences in the American Southwest.

Sent free to Members of the New Mexico Archaeological Society and the Santa Fe Society of the Archaeological Institute.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 16, 1918.

England have for five years been carrying articles on these mysterious and long lost Etruscans. Excavations lately at several Etruscan sites in modern Tuscany have brought to light cemeteries showing burials of the older people in Tuscany, back as far as 1100 B. C. But about 800 B. C. in the cemeteries a new sort of burial rite, that of cremation, appears. With the burned ashes of these newcomers are found thousands of new objects, all of which are clearly importations. Most of them are of a near-oriental character which archaeologists can place definitely as having come through and from Asia Minor. The most interesting thing about the new finds

in the cemeteries and rock-cut tombs is that they prove that the newcomers came to Italy by sea, not in any great horde of settlers, but slowly, probably in peaceful colonization style. The British archaeologist, Dr. David McIver, rightly compares their arrival and penetration into northern Italy between the arno and the Tiber (modern Tuscany) to the settlements made by the Norsemen in England as told by the sagas of Iceland. The Etruscans from Asia Minor, whoever they were, won over the more numerous natives because they had a higher type of civilization, had better weapons, and, being a small aristocracy, they had more cohesion in their group. Of course they also imposed their language on much of the territory in which they became overlords. An analogy is the use of Norman-French in England in the twelfth and thirteenth centuries A. D. A key to deciphering the unreadable Etruscan language—not the letters, because we can read those—will not tell us very much. There are some 8,500 inscriptions in Etruscan, but they are nearly all very short, and clearly are for the most part simple epitaphs. The longest of the inscriptions is on the linen wrappings of a mummy found in Egypt. The Etruscan alphabet is certainly derived from a Greek alphabet. But it is from a very early one, brought over in all probability from the original home of the Etruscans. There are three examples of the early Etruscan alphabet. One is on an ivory tablet now in the museum in Florence. The second is in the Villa Giulia museum in Rome and is scratched on a vase from Formello. And the third is scratched on another pottery jar from Caere. This vase is in the Vatican at Rome.—R. V. D. Magoffin, President of the Archaeological Institute of America.

The ancient Etruscans were discussed before scientists of many countries attending the International Congress

of Languages at the Hague, April 10 to 14, and will also be discussed at the International Etruscan Congress held in Florence and Bologna, April 27 to May 3.

Especial interest is raised by the announcement that Prof. Alfredo Trombetti of the University of Bologna, will disclose the key to the Etruscan language, which he claims to have discovered.

The Etruscans, who were once a great power in northern Italy, are mysterious today, not only because their language cannot be read, but also because they did not record their own eventful history to any extent. Foreign historians who mentioned the Etruscans did so only incidentally and with a great dislike for them which distorts the record. They are chiefly known today by the exquisite workmanship of jewelry and art objects dug up in the tombs of the wealthy and aristocratic residents of the Etruscan cities.

Metropolis of Mt. Olympus Uncovered

Excavations at the newly found Greek city of Olynthos have begun to reveal the splendor and the dramatic downfall of this long buried and long lost metropolis near Mt. Olympus. Dr. David M. Robinson, professor of archaeology at Johns Hopkins University, who identified the ruin as the once famous Olynthos, has set 150 refugees of the Near East at work digging at the important site. In a letter from Dr. Robinson, just received by Dr. Young, of the Johns Hopkins Medical School, he reports that he has already excavated a great fortress with high walls and towers. This fortress protected the city when it was beseiged in the days of shifting alliances and frequent warfare between Greek cities. When Olynthos fell before the relentless attack of Philip of Macedon, in 348 B. C., the houses were razed, art treasures demolished, and most of the people of all ages

and ranks were sold into slavery at public auction. "We have found the walls and houses within which the Olynthians were often shut up in time of siege," Dr. Robinson writes. "Every house has a wine jar or two, often fallen upside down, showing how suddenly the city was destroyed and abandoned. In one house, which may be a rich Olynthian's suburban villa, we have found several rooms paved with Greek mosaics. We have unearthed two house altars, the sink for washing dishes, the dining room table, many coins and broken vases, and three or four beautiful sculptured antefixes, the stones for ornamenting the edges of the roof. These have sculptured winged griffins in the excellent Greek style of art. Demosthenes, in one oration, tells how the ancient Olynthians grew rich and how they improved their houses and displayed an unusual magnificence. In other words, I think we have found the aristocratic suburb of ancient Olynthos on a separate hill from the main city or acropolis." Ancient Olynthos must have been much larger than any one has supposed, with at least 65,000 people, Dr. Robinson believes. In its day it was the most important metropolis of Macedonia, but in modern times its very location has been a mystery until Dr. Robinson's discovery. The ruins lie not far from the modern town of Saloniki, where many Greek refugees are struggling for existence. The sudden activity of excavations at Olynthos has provided employment for a large number of refugees, though the number applying for work was three times as great as could be used. To finance the excavation, which is held to be of considerable importance, Dr. Young has raised a fund of $5,000 by subscription from a number of Baltimore residents, most of them identified with the Baltimore Museum of Art, and an additional $5,000 is being raised in this country and

Greece to allow the work to continue until the hot weather season in Macedonia. Subscribers to the fund, Dr. Young announced, are: Gen. Lawrason Riggs, Lemuel, Appold, Henry Oppenheimer, David Hutzler, A. E. Duncan, A. Ray Katz, Daniel Willard, Richard J. White, Max Hochschild, Leon C. Coblens, and Dr. Rufus K. Goodenow.

Roman Plumbing in England

Roman artisans in England only two to three centuries after the time of Christ knew how to weld iron and how to join or "solder" two pieces of iron together with copper, the Institute of Metals was told at its meeting by Profs. J. Newton Friend and W. E. Thorneycroft of the Technical College, Birmingham. The specimen examined by them was a deep iron ferrule, like a modern napkin ring, that was unearthed during excavations of the Roman city of Uriconium located on the river Severn and destroyed about A. D. 380. Lead pipe manufactured and laid in Rome's water system 1800 years ago was pronounced to be in perfect condition by William A. Cowan, chemist of the National Lead Company, Brooklyn, N. Y. in a communication to the Institute. Analysis showed that the same lead was used by the Romans in England and Italy.

AMERICAN ARCHAEOLOGY

Oldest Christian Church in America

Attracted by the discovery of prehistoric ruins in the state of Tlaxcala during the last year, investigators have found further important archaeological and his-

torical relics on the spot on the American continent where the white men under Cortes made their first real stopoff on the road to the City of Montezuma, and acquired the Indian allies who made the Conquest possible. Interest this year has centered on the "Cerro of Tizatlan," a hill around the foot of which is encrusted the adobe village of Tizatlan, fenced in living cactus, a few miles from Tlaxcala, the capital of the state. Cortes' letters to the King of Spain in 1519 and documents of early Colonial historians agree that Tizatlan was one of the four heads of the ancient Tlaxcalan Republic which seemed like a tumor to Montezuma within the confines of his empire. On top of the cerro, historians agree, stood the ancient palace of Xicotencatl, last Indian lord of Tizatlan. On the west end of the terrace on top of the cerro, ancient ruins of an Aztec temple are being uncovered, while on the east end stands a Christian church to which the Indians now come to pray. The church appears to date from very early Colonial times and shows that it has been added to and repatched from time to time. The front part of the building or church proper is built of mortar and stone and appears newer than the back part. This back part is of curious appearance and is built of square stone blocks, which have been identified as "archaeological material." It has also been patched with great flat bricks identical with those that line the ancient pyramid which is the foundation for the Aztec temple ruins on the west end of the terrace. A curious fact is that the Indians of the village, which was utterly forgotten until the discovery of the temple ruins was made, still call the back part of this church, which does not fit in at all with the rest of the structure, "El Palacio." Alfonso Caso, Mexican archaeologist, and Manuel Toussaint, historian, directors of the Mexican Review of Historical Studies, agree that this ancient

back part of the church is probably what is left of the old palace of Xicotencatl. An examination of the building from an architectural point of view shows that it was once an open arched structure, which was probably not closed up and incorporated with the rest of the church until more than a century later, after the tradition of the last lord of Tizatlan no longer needed such great respect. Inside of this ancient "palacio," the walls are covered with many paintings which show signs of great age and many retouchings. The most interesting painting of all to historians and archaeologists is the picture of the baptism of the first Indians in America, the four "senators" of the divisions of the Tlaxcalan republic. The natives with their feather headdresses are mingled with the soldiers of the Conquest. An Indian on the canvas in the act of receiving baptism, is bent over a great stone basin which is an exact representation of the one now kept in the old Convent of San Francisco, in the town of Tlaxcala, as the fountain in which the first Indians in the new world were baptized. A mysterious inscription in this old chapel, this apparent hybrid Aztec-Christian structure, which has puzzled historians and archaeologists alike, has not yet been deciphered. The out-of-door space between the church on the east end of the terrace and the archaeological ruins on the west end is occupied by a Christian graveyard, and separated at its farther end by a broken stone wall from the heathen Aztec ruins with their bloody altars. Near this wall, in a great stone block, stands a carved stone cross bearing a human head and other symbols, which show beyond doubt by their style that it was made by an Indian. It is believed possible that this may be the first Christian cross made in the New World, perhaps to replace the wooden one brought by Cortes from Cuba,

and which now stands in the Convent of San Francisco in Tlaxcala, some miles away. This Convent of San Francisco has to the present day been conceded to be the oldest Christian church on the American continent, but since the examination of the forgotten site on the cerro of Tizatlan, it is thought probable that this hybrid heathen-Christian chapel, the old "palacio" of Xicotencatl, perhaps, is really the first Christian church in the New World. The baptism of the first Indians took place in Tlaxcala in 1520; the destruction of the bloody Aztec altars must have been simultaneous, and the conversion of Xicotencatl's palace was probably made at this time also. The first Franciscan monks came to America in 1522, and started their church of San Francisco in Tlaxcala, two years after the famous baptism. The matter of the oldest church is therefore now unsettled, and investigation is going on at this pivot point in the history of America.

LINGUISTICS

Recording the Catawba Language

Rescuing a dying language is a task which Dr. F. G. Speck, anthropologist of the University of Pennsylvania, has set himself. Dr. Speck recently returned from a hurried expedition to the Catawba Indian reservation in South Carolina, where he collected legends, medicine practices, and formulas, many of them in the Catawba tongue. Languages of some Indian tribes are spoken by thousands of living Indians, but the remarkable Catawba language has faded from use until it is now spoken by only two Indian woman, Mrs. Samson Owl and Sally Brown. Dr. Speck was appointed by the Committee of

Research in American Indian Languages to make records of what these old people remember about their language and their unique customs. This southern tribe is descended from the famous Ohio mound builders, Dr. Speck explains. In early times the Catawbas inhabited the Appalachian Mountains from Virginia southward. They were numerous and powerful and they spread over a large area. Their language and their blood were passed on to the great Sioux and plains nations. "The Catawbas spoke a language made up of monosyllables," Dr. Speck says. "It was a much simpler language than the Indian languages in other parts of the south. The passing of a great and prominent human language from the earth must have happened many times in the history of races having no written language. But science will not stand by now and see this unhappy drama enacted again without making some effort to save some record of a dying tongue." The mighty Catawbas have dwindled fast since the white man's coming. A little over a century ago they were credited with 1,700 warriors, which would mean a population of about five times that number. At present the tribe has 30 warriors, and altogether 170 people.

MUSEUMS AND GALLERIES

Lighting for Paintings

Physics has come to the aid of the artist in showing how paintings can be hung to best advantage in picture galleries. If pictures are to be seen as the artist meant them to be seen, according to Dr. J. W. T. Walsh of the National Physical Laboratory, the lighting should be as

much like unaltered daylight as possible. In cases where natural lighting is used, the windows through which the light passes, and the glass in front of the pictures should be practically colorless. Also the decorations of the roof and walls should be neutral in tone, especially where they are likely to receive direct sunlight. One of the practical difficulties in the arrangement of old paintings is that the old paints may tend to fade. Ultra-violet light is now thought to be to some extent responsible for this condition, and to prevent it one should allow no direct sunlight to shine on the pictures. Another great difficulty often encountered in picture galleries is the reflection of spectators in the picture glass, or a reflection of the pictures on the opposite wall. The former type of reflection can be avoided by having a roof design in which the windows are so arranged that no direct light falls on visitors, although the pictures receive full illumination. Reflections of pictures opposite are of course best prevented by not having any pictures on the opposite wall, and some modern galleries are designed with pictures on one wall only. If this is impossible, reflections can be avoided by erecting a screen the whole length of the room.

PALEONTOLOGY

Ancient Bed of Oyster Shells above Tide Level

On the banks of the lower Potomac River at Wailes Bluff, near Cornfield Harbor, Md., may be seen a thick bed of oyster shells, now high and dry above tide level and covered by several feet of earth. How did they get there? Is it a kitchen midden of the long ago, left by the Indians or their predecessors? Geologists say no; the bed is vastly older than that, and the oysters lived

and died where they now are and owe their present high position to changes in water level and not to human agency. This ancient oyster bed and adjacent deposits that include a more varied assortment of shells are pictured by W. C. Mansfield in a short report entitled "Notes on Pleistocene Faunas from Maryland and Virginia and Pliocene and Pleistocene Faunas from North Carolina," just published by the Department of the Interior as Professional Paper 150-F of the Geological Survey. Although the oysters that inhabited these shells lived during the final stages of the "Ice Age," the temperature of the sea must have about the same then as to-day, or perhaps a little warmer, for Mr. Mansfield finds that a kind of clam that now flourishes in Mobile Bay then lived near the mouth of the Potomac River. In the course of his field studies Mr. Mansfield observed cypress stumps 6 to 8 feet in diameter buried beneath 22 feet of sea shells, sand, and clay, on the Neuse River below New Bern, N. C. He infers that the salt water of the ocean invaded a cypress swamp at this point, killed and truncated the trees, and deposited sand, sea shells, and mud upon them. This was in the later part of what geologists call the Pleistocene epoch, which began perhaps 1,000,000 years or more ago. The stumps may be as much as 100,000 years old. Later the sea withdrew, and the marine deposits were gradually cut through by the river until the old stumps thus far well preserved by the exclusion of the air, again became visible.

NEWS NOTES

Taos and Santa Fe Artists

"Studio Corner," a painting by Alexander Hogue done in Taos last season has been given a place in the Vanderbilt Gallery in the National Academy.

INDIAN FRIENDS REMEMBERED

Gray, pungent, dry,
The English wood smoke blew out in a spire
To meet me walking by:
And O, I stood beside an Indian fire!

How many years!
Thirteen? no, fourteen, fifteen long, full years.
A stranger I should come
To those dun roofs I once called "home":
Better, perhaps, away.
And seldomer, now, I walk in dreaming
Past houses somehow dim, estranged in feeling,
And wake, unsatisfied, to English day.

Yet, when the candles shine
Over the common Bread and Wine,
Brothers in faith, I think I see you there;
I count you every one:
The girls, dark flowers on the ground;
The men in a long line
Standing with downcast, wistful air;
The earrings and sleek parted hair
Of the gray sacristan.

"Up with your hearts!"
The great, earth-circling word
That moves at the sun's pace through all the earth's parts
Makes here its pause; and here, as there, is heard —
"We lift them up unto the Lord!"

Apart, intent,
Look how the old cacique kneels.
Like a dull, cunning child
He seems, half sullen and half wild;
Yet here to reverence bent
As if he feels
Here in the Mass some power that heals
The hurt of that long life, so strangely spent.

What thoughts of an unknown God
Are yours, old stupid heathen priest?
No thoughts? But at the least
Old, bitter sorrows known;
Feet that dim paths have trod;
Hands groping at an unseen door;
Eyes not unused to weep, nor heart untaught to groan —
Surely a humble heart, that bows before
This mystery not your own.

The picture's gone.
A dream, that has no culmination;
A mass without a consecration;
Half seen, half done.

O, just in last night's dream I went alone,
(Hurrying, till some hard limit should expire),
Hunting through houses where I once had friends,
And found all young, all busy, all unknown:
But by the ditch, where the pueblo ends,
I found the house at last —
Kind, clasping arms, and voices of the past —
And thought, "Here's nothing changed, and all stands fast,
"And there sits Filomena by the fire
"And in one moment more she'll turn her head."
But Filomena's dead.

B. A. 1913-1927.